

EDITORIAL

In these days of proliferating journals, why have another one? Briefly, because I think we have something new to say and something which is not being said by any other publication. This is a time of change; a time of impersonal technological power groupings in which the individual may feel himself alienated, devalued and impotent. This is an age when, we are told, two out of every five people will be faced with mental problems of varying seriousness or complexity. Partly because of the size of the problem, and partly because of a failure to adjust ideas to changing values, the conventional wisdom of the medical profession is completely unable to cope. Psychoanalysis, even if there were enough practitioners, is quite beyond the economics of most people requiring treatment. Drug therapy is the G.P.'s reach-me-down answer, but may raise as many problems as it solves. Quite apart from the field of therapy, there is the question of quality of life. For hundreds of thousands of people, the difficulties they face in modern life may not be enough to make them seek therapy, but nevertheless may cloud and diminish their enjoyment of life.

It is my personal experience that Humanistic Psychology can help a great deal, not only those whose problems are serious enough to require treatment, but also the much greater number of people who just find life dull and unsatisfactory. There are many things that can be done. There are many new insights which can help.

This is where we come in. We will hope, through these pages, to reach the people who are looking for help and to tell them about the whole range of ideas, techniques and practices that they can try. In addition to this, we hope to provide an opportunity for all the people who are already working in this field to communicate new ideas and insights to each other.

Humanistic Psychology is about people. One of the fundamental things about people is the need to communicate and the benefit they can derive from communication. We hope to be a true and effective channel of communication.

Vivian Milroy

Live more fully. Enjoy more. Suffer more. See more. Feel more. Get away from talk, talk, talk. Love generously. Hate heartily. Say what you feel; feel what you say. Be more human and remind me of my humanity.

Inside me there is a young child and a wise old man. They know each other. The child plays a lot on his own. The old man does not talk much. They are both a

bit frightened of other people and most of the time they wear the cloak of the adult me to meet others. With special people at special times the cloak is dropped; my little boy romps with yours, my old man responds to your wise person.

Humanistic psychology is about coming in from the cold, reducing the number of occasions on which we have to wear cloaks. Encounter groups are warm baths and cold showers. We come out of them exhilarated through sheer enjoyment and tempered by experiencing our bottomless grief.

This magazine is for you to use. Tell us of your personal experiences of humanistic psychology - in groups, in life, - in articles or in letters. Send us learned (though clearly written) articles on the underlying theories. Tell us about research validating it or otherwise. Complain about it. Rave about it. Help it to grow and change. Help the magazine to grow with it.

Bob Jones

Abreaction may be defined as the emotional re-evocation of a fearful past experience. The emotion is of considerable intensity and beneficial effects seem, by and large, to be positively correlated with its intensity. But, as Grinker and Spiegel have pointed out, if unrelieved terror is the only emotional component of the abreaction, the patient makes no progress. It is only when the patient can feel the impact of the therapeutic situation, e.g. the therapist's sympathetic acceptance of him, that beneficial abreaction can occur. This is emphasised by Grinker and Spiegel's observation that 'abreactions that occur spontaneously under alcohol are nontherapeutic.' In the case of abreaction too then benefit depends on the evocation of other emotional responses in association with the fearful situation, so that, presumably, reciprocal inhibition of anxiety occurs.

H.J. Eysenck *Behaviour Therapy and the Neuroses* (Pergamon)

We are all concerned with the idea of change, and most people go about it by making programmes. They want to change. 'I should be like this' and so on and so on. What happens is that the idea of deliberate change never, never, never functions. As soon as you say 'I want to change', make a programme, a counter fire is created that prevents you from change. Changes are taking place by themselves. If you go deeper into what you are, if you accept what is there, then a change automatically occurs by itself. This is the paradox of change. 'The road to hell is paved with good intentions'. As soon as you make a decision, as soon as you want to change, you open up the road to hell because you can't achieve it. You feel bad, you torture yourself.

Frederick Perls *Gestalt Therapy Verbatim* (Real People Press 1969)